

ROSICRUCIAN DIGEST

1958
AUGUST

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What Makes for Peace?

Individual and inter-
national factors.

▽ △ ▽

Spiritual Awakening

The self-motivated
approach.

▽ △ ▽

Hands and the Logos

Symbols of
intelligence.

▽ △ ▽

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- *Mysticism*
- *Science*
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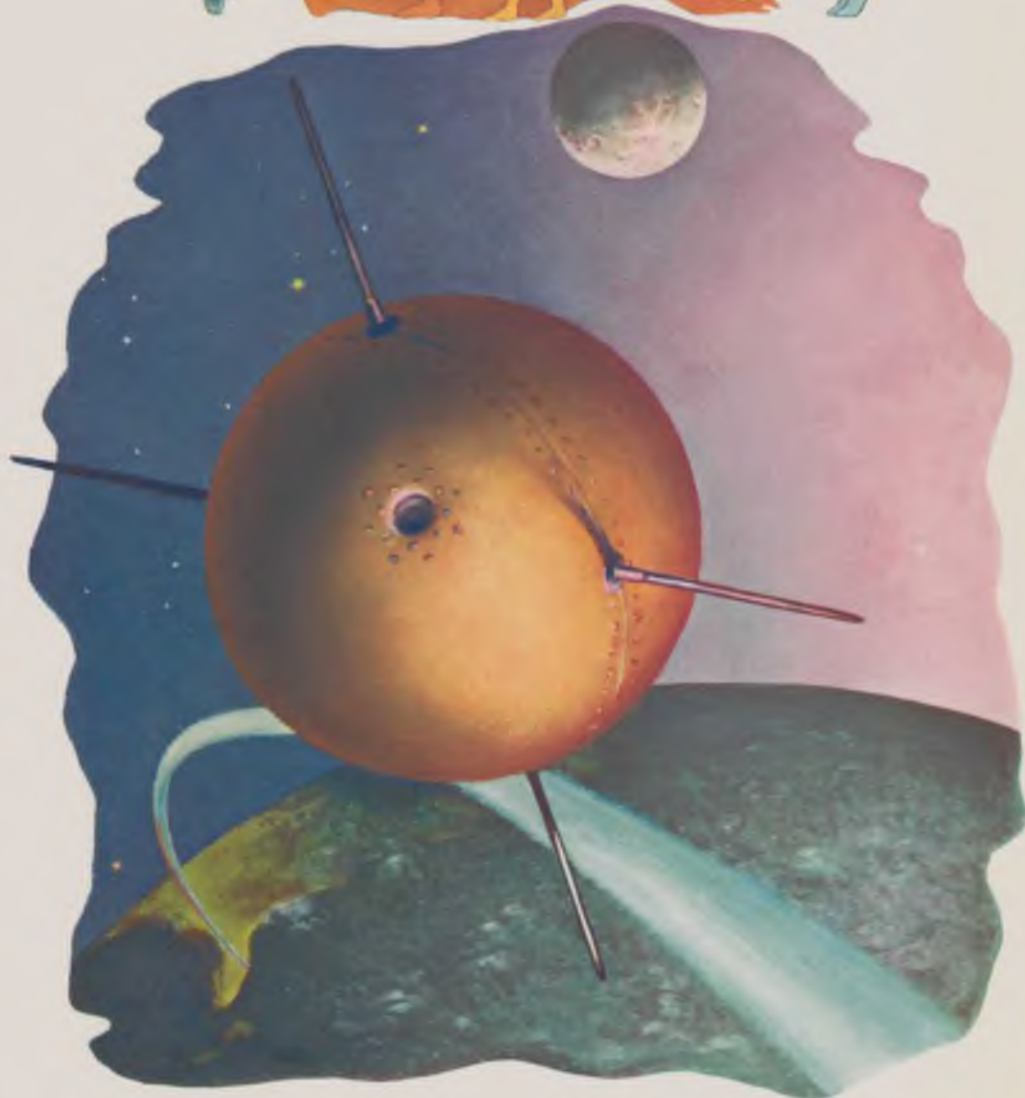
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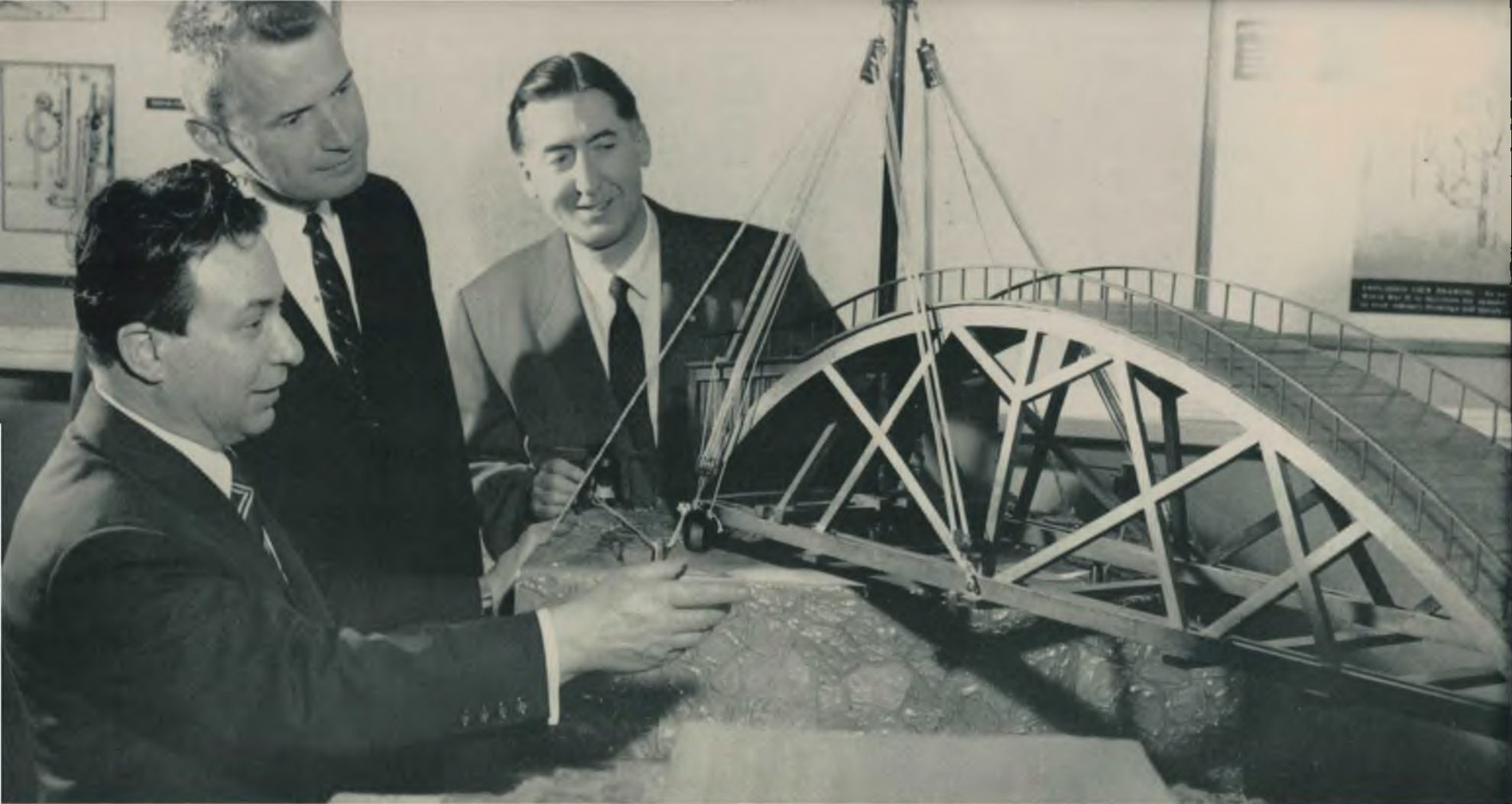
THE simple cross consisting of a vertical staff intersected by a horizontal one is the oldest symbol in which man expresses his knowledge of a divine principle of nature. The first great natural law discovered by man was the *law of duality*, that is, that all living things were in pairs or eventually divided into phases or aspects of the same thing. Closer observation determined that the unity of these phases of phenomena produced a third or new entity. The mind soon concluded the divine formula as 1 plus 1 equals not just two, but three, for the two separate aspects in unity did not lose their identity and become one, but in reality produced a third in which were incorporated their characteristics. The cross became, then, the symbol of this formula. Each of its bars represented a different polarity of this universal duality, and the place of their unity, where the manifestation occurred, was usually indicated by a beautiful gem or, later, a red rose. To wear such a significant symbol today is not only indicative of Rosicrucian membership, but reveals the wearer's appreciation of this inspiring mystical law.

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SAN JOSE, CALIFORNIA, U. S. A.

(Each month this page is devoted to the exhibition of student supplies.)



WORKS OF A GENIUS

A unique exhibit of models constructed according to designs by the celebrated artist and inventor, Leonardo da Vinci, were on display in the art gallery of the Rosicrucian Museum recently. Leonardo anticipated, shortly after the year 1519, many things which today have just become realities. Examples of his vision are: models of a parachute, a movable bridge (shown above), machine gun, a printing press with movable type, and the first flying machine. The exhibit was arranged through the courtesy of the International Business Machines Corporation. From left to right are shown Doctor Roberto Guatelli who constructed the models, J. E. Heyward of I.B.M., and James C. French, Curator of the Rosicrucian Museum.

(Photo by AMORC)



CAN MAN REACH BEYOND THE VEIL?

On the Edge of Eternity

SO CLOSE and yet so far from the source of all is man. Are we allowed but a fleeting glance at the universe—just a conscious interim on the stage of life—a brief look at the setting, the stage, and our fellow players? *Must* each minute be lived regardless of what it affords, or can life be an intelligent choice—a time well used to gain a desired end? Not alone in the vapors of test tubes, or the misty voids of the telescope, will man find the answer to the riddle of life and that course of living which brings mastery of self and happiness, but in the depths of his own being.

The surges of self which the emotions well up within you, the flashes of intuition which break through your consciousness in spite of superfluous interests are the signs which point a way to contact with infinity—the primary cause of all. Certainly you are not—nor are men generally—averse to brilliance of mind, to creative ideas which make for accomplishment, and have their worldly counterpart in demands for your personal services and success in any enterprise.

Therefore, let the Rosicrucians (not a religious organization), an age-old, world-wide fraternity, reveal to you the simple methods used by the sages and master thinkers of yore for shaping the elements of your environment into a world of personal achievement. This knowledge goes beyond mere faith or belief. It is the ageless science of life, which has accounted for most of the world's greatest thinkers and doers.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXVI

AUGUST, 1958

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The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE THOUGHT OF THE MONTH OCCULT QUACKERIES

By THE IMPERATOR



FOR centuries, the words *occultism* and *esotericism* have had a similar significance to the inquiring mind. The occult was the "hidden," the "secret," the unrevealed. Among the mystai and the initiates of the ancient mystery schools, as well as the alchemists, the *occult* referred to a world of phenomena that was subliminal; it was behind the veil of normal perception or, at least, reserved for those who acquired a unique faculty to comprehend it.

To the average investigator of Nature, she appeared to function dually. There was a material and mechanistic side that could be easily observed and analyzed in the manner of modern science. Such required only intelligence and perseverance. Also, there appeared to be laws and principles operating that were predetermined to be mysterious and supernatural. Such laws were thought to be of a "higher plane." They were more directly the work of the Divine Intelligence. Further, such forces and powers were believed to be directly related to the immanent part of man, his inner self. Consequently, it was declared by the occultist that an intellectual approach to such knowledge was not sufficient.

One might say that there were conceived to be two orders of knowledge of nature: the higher, a supernatural kind and necessarily occult, transcending the ordinary understanding; the other, the physical phenomena as included in the generally known and practiced sciences. Today we would say

that that which was called *occult* falls more into the realm of the psychic and psychological, it being no more divine in content than the study of astronomy or the living cell.

For past generations the occult student was convinced that conscientious investigation alone would not disclose the deeper principles of nature—those thought to be occult. It was also necessary to resort to magic formulas. The occult forces, in other words, had to be invoked. They were potentially pervading the atmosphere around the individual but would not manifest themselves except by the use of certain powers that were related to them. The occultist was certain that especial keys were required to unlock the occult gnosis. These keys were not impersonal laws of phenomena but were theurgical appeals to intelligences subordinate to the Divine who controlled and directed the "occult plane."

As a result, developed formulas of natural laws kept secret became intermingled gradually with the most fantastic superstitions. The early alchemists who in part were true investigators of nature were obliged by laborious tests and trials to distinguish between basic scientific principles and those which were but grotesque fancies.

It has often been said that occultism came into bad repute because of the unintelligible symbolism—that is, to the masses—which was associated with its truth. To an extent this is right. The discoveries the early investigators made in various phenomena awed them. They were often fearful of the forces which they unleashed. Also, many, being under theological condemnation be-

cause of their investigations, were afraid to reveal what they had discovered; they were afraid of being execrated as demons or diabolical dabblers. Consequently, these early investigators resorted to symbols which concealed their processes from all except the worthy few. There were others, however, who in ignorance accepted the symbols *literally* in all their fantastic gibberish.

As in every art and science, there were the parasites, the charlatans who exploited the sincere and often gullible inquirer. The more weird, the more mysterious the rites and ceremonies of invocation of the occult forces, the more impressed were the gullible individuals. The inquirer was convinced that he was delving into a region "out of this world." He was being precipitated into an environment where dehumanized beings dwelt and whom he believed had especial powers that he wanted to understand, to direct and to possess. The more irrational, complex and inexplicable an occult practice, the more relevant it seemed to that strange other world which he thought existed.

With the advent of science and rationalism the true occultist came to realize the unity of Cosmic and natural forces. There was nothing intentionally hidden from man by either Divine mandate or by intermediary invisible mentalities. That which was unrevealed was only that as yet *undiscovered*. The real occultist, however, was quite cognizant that all experience was not empirical. It could not immediately be reduced to sensations perceived through the receptor senses. The human also perceived impressions that seemed to stem from within the depths of his own consciousness.

These sources within man were then powers which were natural but about which he had not fully learned or mastered. Such could, when used, enlarge his conception of reality. They were the true keys to the yet unrevealed aspects of the Cosmic. At this point, the occultist in his thinking began to merge with the concepts of religion, mysticism, and the beginnings of psychology. Those, however, who preferred to refer to themselves, generally, as occultists instead of the more

specific definitions into which the term had developed, were either quacks or very naive persons. Such persons eventually became deeply enmeshed in the practices, superstitions, and terminology which, in our age, has placed a stigma on occultism.

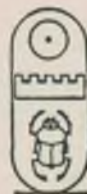
Esotericism

Esotericism in philosophical comprehension is distinguished from occultism in that the former is not intentionally recondite or concealed wisdom, but an *indwelling one*. Esoteric knowledge is immanent; it is not a surface experience but one that is had only by probing. It is the knowledge that is subtle and profound. For example, esotericism holds that such words as *truth*, *love*, *spirituality*, *reality*, and *absolute* have an inner meaning that far transcends the commonplace, the superficial explanations which may be given. To further explain, esotericism takes the position that there is another meaning behind the phenomenal impressions which we get—that our interpretations are not always true of nature.

The later initiatic and philosophic orders were esoteric, not actually occult, in their practices. They were not seeking to invoke knowledge thought to be withheld by supernatural intelligences or that lie in a nebulous, cosmic realm. Rather, they sought to probe nature, to inquire where perhaps others feared to tread for religious or other reasons. Then again, some of these esoteric groups had a cherished proven gnosis which they transmitted to the qualified neophyte who sought illumination. It is only when the esoteric became confused with the occult that it suffered ignominy.

The spirit of the false occultism with all of its quackery and humbug still survives. The reason for this perhaps is that the mentality which embraces its exposition still endures in rather large numbers. This type of current occultism particularly thrives on attaching itself to some strange or unusual phenomena such as *the human aura*.

That there is an invisible radiation emanating from the human body, causing an aura or *field* about it, had been claimed by both the real occultists and esoteric philosophers for centuries. Orthodox science long ridiculed the claim



as being unsubstantiated. Franz Mesmer (1733-1815), medical physician, contributed much to experimentation in the subject we now call *hypnotic sleep*. He likewise declared that man has an "animal magnetism" emitted by his body and which can be transmitted. This statement elicited further ridicule and condemnation but likewise excited a serious scientific inquiry into the subject.

Aura, a Tactile Sensation

The human aura is not *directly* visible as one would ordinarily experience the aura or halo of a street lamp in a fog. Research in the subject conducted by the Rosicrucian Order has determined that experiencing the human aura is more of a tactile sensation than a visual one. However, experimentation has also shown that one seems to experience colors when he is able to discern an aura. This is explained as a transformation through the nervous system of the impulses of the aura to ones of a lower frequency that register as visual images in the brain.

The colors of the aura, therefore, are actually *not seen* objectively, but the individual having the experience may commonly refer to having "seen" the aura. Research in parapsychology is also establishing what mystics have long postulated—that thought as an energy (in certain circumstances) can be consciously projected. With others, it is an unusual phenomenon engendered under still rather enigmatic circumstances.

There should really be no mystery about the circumstance of energies surrounding and radiating from the human organism. The body and the brain contain self-generated currents of varying frequencies. That some of these may be of a vibratory rate not as yet measurable with instruments is, at least, a reasonable possibility to the intelligent investigator in physics and psychology as well as to metaphysicians.

The modern occult speculator exploits the still remaining mystery that surrounds this phenomenon. Recently, one has claimed that it is only necessary to produce a certain sensitive photographic emulsion as a film and that *all* colors of the aura will register upon it! Then this proponent continues to

say that those colors could then be diagnosed by *any physician* and the individual's illness would immediately be known.

Let us look at such claims that probably will entice the investment funds of less thoughtful persons. Color falls in the range of the electromagnetic spectrum of energy that constitutes visual light. Energy far beyond the range of visual light would, if it impresses itself on a photographic plate, make only dark bands or waves unless such could be reduced to the *ocular* range. However, if they were so reduced the color then would not be an actual phenomenon of the frequency being registered. It would not be a true color of the aura.

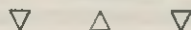
Further, suppose an emulsion could be produced that would immediately register a spectrum of the aura when placed in its field; it is reasonable to believe that the variations of the human aura would be *myriad* due to the emotional states and differences in thoughts of the people at the time the aura was registered. Consequently, the question would need be asked: What would be the *normal* aura? Also, when there was found to be a deviation from what eventually would be the established norm, what would be the cause of that deviation? Would it be symptomatic of a physical or mental illness, and of which one? Or would it merely be the result of some thought stimuli at the time?

Any intelligent person must realize that *if* the aura could so be registered, it would take a clinical study of many years, of many thousands of persons to relate variations in a normal spectrum, once they were tabulated, to the numerous known diseases. For analogy, a study of the patterns of brain waves as registered by the electroencephalograph, as in the study of neurology, has only established a few such patterns as being basic. Others are still in the experimental stage, the investigators endeavoring to determine just what the waves signify.

The claim of immediate diagnosis through the registered colors of an aura is absolutely ridiculous insofar as determining specific diseases is concerned!

Such claims are the means of perpetuating the quackery of Middle Age occultism with all the far-reaching harmful results now as then. The mysterious, the unknown, has always been a challenge to the human intellect. Man has been thrilled by pulling aside

the veil and revealing new glories of the universe. But such is not accomplished by being gullible. The real love of mystery is realized in reducing it to the factual, the demonstrable, the natural, and not in substituting new intangibles.



Significance of the Number Three

By H. A. EDOZIE, Nigeria



THE truth about the duality of all things is now spreading rapidly; some of the sincere scientists are also admitting this fact. The ordinary man in the street is now convinced of this eternal truth. Though he is not a chemist or a biologist, yet this layman is conscious of the two aspects of his existence—the physical and the spiritual. He realizes that if he is only material minded the spiritual side will be dormant and there will be disharmony in his behaviour. On the other hand, disharmony may also be caused by perpetual neglect of one's physical needs. Therefore, the two spheres must be co-ordinated as far as possible for harmony of being.

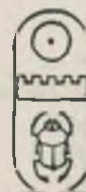
What then is the hidden power of *three*? What significance has this number for spiritual accomplishment? Is it associated with the so-called miracles? Can its manifestations bring man nearer to the understanding of the laws of nature?

In the first place we should note that the ancients knew of the need for spiritual development, and they sought and found the means of achieving that end. My researches on this subject have revealed the following points, which may help you to think deeper about the

number *three* and thereby answer the above-mentioned questions for yourselves:

- The Trinity: God the Father, God the Son, and God the Holy Ghost.
- God of Abraham, God of Isaac, and God of Jacob.
- Elijah prayed three times when he raised the son of the Zarephath widow from dead.
- Elijah asked the Israelites to pour water on the altar at Mount Carmel three times.
- Jesus prayed three times before the arrest.
- Peter denied Jesus three times.
- The three wise men brought three gifts to Jesus during his boyhood.
- Moslems are asked to pray three times daily.
- The famine in Israel lasted three years.
- In some parts of Nigeria, Kola nuts with three cotyledons have special spiritual significance and are used for ritual ceremonies.
- Also, three-fingered leaves are used in some places for spiritual celebrations, and so on.

It is then our duty to think about these things and find the part which the number *three* plays in our spiritual accomplishments.





Health Tour in South Africa

By BETTINA NELSON



JEAN, a health lecturer for the International Red Cross Association with headquarters in Port Elizabeth, South Africa, invited me to accompany her on a tour of native and "coloured schools" in the Eastern section of Cape Province. We left Port Elizabeth one rainy morning in the mobile van, a two-ton truck chassis with a covered top, carrying the necessary movie apparatus and electric generator. The beautiful "Garden Route" changed into rugged mountains and the rain into hailstones as we moved on. Once Jezebel, our van, stopped abruptly—nothing unusual for her—but this time as if with human intuition she prevented, by a matter of inches, our tumbling down into the depths of a canyon.

When we reached a little settlement deep in the heart of the Blackwood forest near Knysna, it was late afternoon. Jean was to give a lecture and show health films, loaned by the South African Red Cross who sponsored this project. At the proper hour, the small hall was crowded with children who sat on the floor in front, with adults seated and some standing behind. In the dim light of the lantern I studied the audience. When Jean began her talk, their faces, catching her enthusiasm, lit up with eagerness.

After the showing of the health films an old woman dressed in clean but shabby garments, and who had walked many miles through the forest, came up to Jean. "I felt as though I were sitting

at the feet of the Master as I listened to you," she said.

As I stood beside the van waiting for Jean, two young girls passed me in the darkness. "What were the pictures about?" one girl asked. "I couldn't get in to see."

"Oh, the film showed how we sleep with our heads covered and that it is wrong," was the answer.

"Why?"

"Because, they say, it isn't healthy to sleep without fresh air, and you can't get fresh air when you have your head covered."

"What business is it of theirs if we are healthy or not?" the first girl said as they passed out of hearing.

In this tremendous field for social service in South Africa, the South African Red Cross takes a very active part in bringing these people the simple rules of health. Convinced that a nation marches forth on the feet of little children, Jean stressed personal hygiene, fresh air, and the dangers from sneezing, coughing, and spitting promiscuously.

For three weeks, we travelled in the rural areas and visited schools in every town, village, and farm in the southern part of Cape Province, addressing every type of audience. The chief objective is the education and health of the coloured and native youths in order to build up a stronger and healthier people.

The "coloured people" of South Africa, often called God's step-children, are a mixture of Hottentots, Malays, Bantu, and Europeans. The natives that are

seen everywhere in South Africa today belong to the Bantu tribes and are of the black race. The natives are proud of their pure blood, while the coloureds are proud of the white blood that flows in their veins, and feel superior to the natives.

The natives who have not adopted civilization, and still live according to their primitive customs, have strong, dazzling white teeth, probably due to their diet of mealie meal and sour milk. The native women prepare the mealies (corn) by placing them in a piece of hollowed-out rock and grinding with a pestle. They bring the water to a boil in a large iron kettle and add the ground mealies. This they allow to simmer over a slow fire without stirring until the water has evaporated. When the food has cooled, the men squat around the kettle outside the hut (the women never eat with the men). Dipping their fingers into the kettle, they then mold the meal in their hands, and pop the round balls into their mouths. After eating they always rub their teeth and gums with their fingers and rinse their mouths out with water. Sometimes to their diet they add peanuts, wild greens, and sweet potatoes. Only on special occasions do they have a barbecue and eat meat.

Obvious Achievements

Jean spoke to about 5,000 individuals on this particular tour. We contacted about three schools a day and held a film show for adults in the evening. The afternoons were devoted to women's groups or baby shows. Her message of health reaches out to about 100,000 human beings in a year. I talked with a native principal of the Pondo tribe, a dignified, intelligent man, very proud of his race. He told me his name was Jeremiah. "That's a Bible name," I said. "Yes," he answered, "I'm a Christian. I was educated in a Presbyterian mission."

Many schools which I visited had adopted feeding kitchens and health clinics which Jean had started. Some schools were supplying one teaspoon of vitamin oil per child each day, with soup or milk, and fruit, butter, and cheese for lunch. Some schools had their own vegetable gardens, and some had planted fruit trees to supply lunches for the children.

"My reward has been the satisfaction of seeing how they have improved in general health and cleanliness in the three years I have been among them," Jean said. "The teachers are co-operative and follow up on the points stressed in establishing feeding programs toward which the government grants sixpence a day per child," she went on. "The Red Cross offers prizes of seeds to promote and stimulate the love of gardening to provide the vegetables for lunches, and the flower gardens to beautify the grounds."

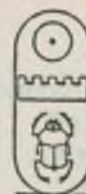
One afternoon we visited a school for the coloured. A very handsome Principal, with intelligence written over his face, came out to the van and opened the door with a bow and a courteous "allow me," as we descended from our high perch. He had wavy black hair, a goatee, smiling black eyes, and skin as white as mine.

We entered a large cheerful school-room and the children immediately arose and stood until we were seated. Like most schools we visited, it had four rooms, with a total enrollment of 127 in all grades through Standard VI, which is equivalent to our eighth grade. The children were of all shades of color from the blackest black to dusky white. The Principal's son with white skin and very fine features could have passed as a white child anywhere.

The Principal was very proud of what he had accomplished. The school had opened a soup kitchen for the children, all of whom came from very poor families and had nothing but the clothes upon their backs. Also, there were many bags of oranges stacked in the hallway. At eleven o'clock the sessions stopped and tea was brought in, served by girls in the domestic science class. South Africa never misses her eleven and four o'clock teas, whether it be at home, school, office, or factory.

I remembered Jean's saying that a native or a coloured will not shake hands with a European unless the hand is first offered to him. When our visit was over and the Principal accompanied us to the van and assisted us into it, we both shook hands with him in saying good-bye.

Later, Jean explained that most of the teachers are graduates of Fort Hare University at Alice, in the Cape Prov-



ince, a very fine university operated for non-Europeans only.

In one town I visited a native health clinic, one of Jean's projects, for the treatment of tuberculosis and venereal diseases. The natives are often reluctant to take the tests. Tuberculosis can only die out with improved living conditions and through education. The native is most hospitable, and whoever comes into his hut is welcome to sit down around the pot of mealie mush, to use the same spoon, or his own fingers. They all share a communal jug of sour milk. No one need sleep outdoors while there is space on the floor of the hut and a blanket to share. The mortality rate in crowded locations is high as a result of these social customs, well meaning as they are. Natives who live on the farms and practice their primitive customs are healthier and less prone to the diseases of civilization. They also seem much happier and contented.

It happened to be V.D. day, and while I was in the clinic the doctor gave injections to about thirty people who had syphilis. Two native registered nurses and a native doctor assisted the European doctor. "When we opened the clinic three years ago," the doctor said, "about 85 per cent of the expectant mothers were *positive*, while today there are less than 15 per cent. The infant mortality rate has decreased to practically nothing and stillbirths are almost nil."

A check is kept on every patient and if one becomes negligent, a native officer is sent out to bring him in. The patient is required to take the treatment once a week for nine weeks, and after three months he is called in for a re-check. "Once cured," the doctor said, "a very small percentage become re-infected."

When a stranger comes into the location he is immediately brought in for examination, and when anyone leaves he is given a health card to present to the location to which he goes. The only drawback is that many locations

are without similar clinics and much of the good work is lost.

Our last stop was a school on a 25,000 acre sheep-and-cattle farm in the Karroo, that desertlike area in central South Africa so like the Arizona desert. The one-room school of thirty pupils was set on a knoll near the native village on the farm. These were children of the natives who were employed on the farm. The room was large, light, and airy. The Principal and his wife were both graduates of Fort Hare University and were the educational, spiritual, and physical leaders of the little community.

The children ranged in age from six to fourteen, all with bright shining faces and closely cropped heads covered with clusters of tight little black curls. The girls were dressed in navy-blue uniforms and the boys looked scrubbed and shining in clean white suits and navy-blue ties. It was a red-letter day for them, and for me, too, in spite of the fact that I was asked to tell them something about the United States and had difficulty in explaining "snow" to these children of the sun. They sang in my honor some of our Southern folk songs and "America." The voices of these children, who are not far removed from the primitive state, filled me with emotions that caused my throat to tighten and tears to prick behind my eyelids.

After having met so many charming and intelligent teachers, I came to the conclusion that, given the opportunity, man will advance in spite of the color of his skin and the place of his birth. But I also concluded that no one will accomplish very much unless he is fired with the ambition, initiative, and burning desire to rise above his station in life, no matter the color, race, or creed.

During our extensive and comprehensive tour, I had felt spiritual forces at work in this humanitarian undertaking. Personally, I was impressed with responsibility toward my fellow man, and a greater understanding which will serve a lifetime.

Hands and the Logos

By ELOISE FRANCO, F. R. C.

LUCIUS stands as patiently as he can in the crowd awaiting the procession of Isis. The Goddess had told him in a vision the night before to keep his thoughts on spiritual matters until he would see the High Priest. He must be careful to do this now.

The procession is approaching. Here come costumed comedians running in and out among the people. Behind them are women scattering flowers before the attendants of the Goddess. Following is a group of men and women carrying lighted torches and candles. Next, musicians lead a group of Initiates. And finally here come the white-robed priests.

Lucius cranes his neck to see. He must be ready to follow instructions. At their head walks the High Priest holding a boat-shaped golden lamp and a garland of roses. His fellow officers carry other mystical symbols: a miniature palm tree with golden leaves, a caduceus, a winnowing fan. As they progress, another pours to one side a libation of milk from a breast-shaped golden vessel while at his other side he holds aloft the figure of a hand with open palm and fingers outstretched.

Now the moment has come. Lucius pushes through the crowd, careful not to destroy the solemnity of the occasion, and steps out into the path of the procession. The High Priest was also instructed by the Goddess Isis the night before. Still, he stops in amazement at the sight of an ass appearing out of the crowd and coming to stand before him. Remembering his directions, however, the Priest holds out the garland of roses, which the ass soberly eats "with loving relish."

Instantly before the eyes of the astounded people a transformation takes place. The ass disappears and before

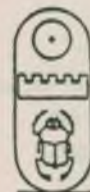


them stands Lucius, the man. Hastily the priests cover his nude body with a robe, while the crowd applauds the miracle. Humbly Lucius gives thanks for his restoration to human shape and takes his place as part of the procession honoring the Goddess.

Here we have the description of the climax of a story written in the second century after Christ by the Roman philosopher Apuleius, *The Transformation of Lucius Apuleius of Madaura*, more commonly known as *The Golden Ass*. In this allegory, perhaps more than in any other, we find the Mystery symbols used to depict the evolution of man and his eventual freedom through rebirth.

In the present author's *Journey into a Strange Land*, it is explained that objects used as symbols are not arbitrarily chosen, but actually are as they appear because in their very nature they form a link with Truth. Truth here means the mental world where there is first conceived or visualized by the Creator an image of those things which energy is to reproduce in manifestation as a reflection of the original thought. Because we are made in the image or pattern of God's thought of Himself, Self-realized, we are able to utilize the same process. Our thoughts become ideas that, through visualization, are turned into mental patterns which the energy of manifestation may express.

In the conception of these mind patterns we find one of the clearest yet deepest examples of the relationship between the nature of an object and its use as a symbol. For the essence of consciousness out of which each pattern is formed, being the matrix of chaos or the great abyss, is unlimited except by the very images which it has conceived. This means that things or ob-



jects symbolizing mind patterns present the characteristics of limiting, containing, bearing or supporting, such as ropes, chains, cups, carts, stones, and bones. Pigs are another symbol of these mental images for they are notorious for eating or "containing" all that they can. The ass also is a humble "bearer" of its burden and another fitting symbol of mind patterns.

This is why originally the ass was considered a holy animal. For, since God's thoughts were pure, all that He looked upon as it was first brought forth was naturally good. Only when man appeared and began to add to the world of creation the images formed from his own impure thinking, did the symbolism of the ass change to stand for cruelty, wickedness, and lust. When Apuleius chose the ass as the basis of his allegory, it would seem that he wished to represent a combination of both these points of view.

The twelve stoles worn by Lucius represent the signs of the zodiac, which, as patterns themselves, stand for the twelve steps in the cycle of descent and reascent that we all must follow. Just as the ass (symbolically the pattern or image of God Himself, though as yet in ignorance), we must experience all the major patterns which work together to make the universe until we are able to blend them into a self-realized whole. This oneness will be the nature of the Christ, whose example we are to follow, and who rode upon an ass into Jerusalem, symbolic Kingdom of Heaven on Earth. The High Priest or Celestial Hierarchy will then give us the roses of Spirit or Cosmic Consciousness to eat and witness our rebirth as divine Christ-Man.

Each of the objects carried by the priests in the procession described by Apuleius has its own symbolic meaning, but of them all the most intriguing seems to be the figure of a hand—principally the *left* hand. For us today this side has a sinister association (the very word *sinister* means "on the left"). But the interpretation of Lucius is that the left hand, being free from craft or subtlety and naturally slower, may properly be used as a symbol for impartiality or justice.

However, in the light of Mystery symbolism, it may have even more sig-

nificance. Our body symbolically is shaped as the microcosmic reflection of the macrocosm, our head standing for the mental world, our neck for the realm of Spirit, our chest for the region of the stars, and our abdomen for the lower planes of the solar system. Our legs stand for mind patterns and the essence of consciousness from which they are conceived. Our feet then represent the demiurgic or formative powers of the Creator, while our arms stand for intelligence and all-encompassing soul. This leaves our hands free for the logoistic or guiding powers that represent the Self of God in existence.

For this reason the Mystery Teachings used the hand as a symbol of the Celestial Hierarchy of Intelligences synthesized as the Logos. Of this Heavenly Host the Great White Brotherhood is a part. The Risen Christ was held to be one with the Logos; so man, following in His footsteps, also becomes one with the Logos when he reaches Mastership and rises to join the Brotherhood.

Still, it is the *right* hand that is associated with the Logos. Why, then, was the left hand used in the procession of Isis? Shall we look within for an explanation?

In our present state of evolution we are actually living in two bodies at once—the inner astral, formed of magnetic stresses, and the outer physical, composed of the electrical energy of earth. Our rebirth and freedom from these lower planes will come when we have blended the astral and the earthly into one and reached Illumination. In the meantime, however, our right hand and arm are normally found in use as the tools of our outer material expression, while the left hand and arm are more attuned to our inner subconscious nature (the late Florence Cane, famous art teacher and author of *The Artist in Each of Us*, helped her students to free their creative talents by beginning their work with great uninhibited strokes of the left hand).

One interpretation of the presence of the figure of the left hand in Apuleius' procession, then, could be that it indicated here the astral nature *lifted up*. Symbolically "to open" means "to make manifest" so the open palm and out-

stretched fingers would then stand for the astral nature made one with the earth, the manifestation of Illumination.

When neophytes of old entered the ancient Mystery Temple of Wisdom, the figure of a hand was extended toward them. On the fingers, the palm, and on the back were embossed a number of Mystery symbols. The candidate was then told that in the understanding of these symbols lay regeneration and rebirth. (A picture of this image from Montfaucon's *Antiquities* shows, beside a serpent rising from between the last two fingers and a pine cone balanced upon the thumb, a ram's (or lamb's?) head and a portion of the scale used as a symbol for Libra, the ancient secret zodiacal sign known as the Fire Altar.) When the Initiate had come to understand the meaning of the symbols, he

would indicate his readiness to be raised—by means of the hand—from the dead.

In the Mysteries, entrance into life on earth was called *death*. Rebirth through Illumination will be our coming forth from the tomb. As we go about our daily affairs, working and praying (as did Lucius beneath his ass's skin) for the day of liberation, let us look upon our hands. Remembering that each symbol forms an actual link with Truth, let us see in the hands their system of levers and pulleys, their ability to grasp and hold. Above all, let us see the hands in their capacity for intelligent use of the divine inheritance that sets our human shape above that of the animal and indicates most clearly our destiny: that of becoming one with the Logos, the Celestial Hierarchy.



CIVILIZATION: SHALL WE LIFT IT HIGHER?

Civilization is the product of man's creative mind. From the elements of the earth, man has shaped it. As man has given unto civilization, so will it give unto him. It will advance only to the degree that man is its master. Whenever civilization enslaves the human mind that gave it existence, then it will crash, and beneath its weight humanity will be crushed. In the present it is the duty of every man and every woman to exert, at all times, the power of their minds, to lift civilization higher so that the advantages it affords may be theirs. We ask every Rosicrucian to please write for Rosicrucian literature to distribute among friends, or place informative leaflets where people may find them.

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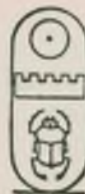
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The *Rosicrucian Digest* has hundreds of subscribers who are not AMORC members. From these come many letters expressing appreciation of various topics which have proved of special help or enjoyment. Have you as a member read an article in this issue of the Digest, or in any other issue, which could be of benefit to someone else? Has your reading helped you to understand yourself better, or to analyze some harassing problems? Do you know a nonmember who might have similar interests or problems?

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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

SELF-DISCIPLINE

By CECIL A. POOLE, *Supreme Secretary*



VERY early in life we learn that whether we like it or not certain discipline must be applied to our living. We live in accordance with certain rules. When we are very young, these rules seem to be originated and applied by our elders. As we grow older, we find that society subjects us to certain regulations since we are a part of it.

There exists a difference of opinion as to whether or not the ideal society is one which imposes many or few rules. Whether or not we live in a society that imposes on us few or many regulations, it is true that there are certain regulations, rules and procedures, which affect us if we are going

to live reasonably healthy, normal, and well-adjusted lives. It is essential that man conform to such regulations and procedures. Law and order is a fundamental fact in the nature of the universe. The movement of the heavenly bodies, as well as of the earth upon which we live, follows certain rhythms, and man as a part of this universal manifestation must conform and harmonize with those forces.

It is true that some of the regulations placed on man are man-made, and, therefore, may not be related in any way to the universal rhythm of all being. But these regulations are put into effect either by the individual who is trying to dominate another group or by the majority of people themselves with

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the idea that they will be for the benefit of many.

To enjoy a social position, to be a part of society, entitles us to certain rights; and, at the same time, that position imposes responsibilities because we must live with as well as apart from all other individuals that make up the total unit. The discipline of law is necessary because it constitutes the good man's protection against injustice. Without certain law and order we would be at the mercy of those who might exercise more strength than we do.

If discipline is applied as one of the primary facts of life, if we are subject to regulations that are of an external origin whether they be man-made or applications of universal laws, it is obvious that man's living is restricted. To the point it is restricted, we may sacrifice freedom, but within these limitations we gain benefits as a result of our complying with those regulations which assist us to adjust ourselves to the environment in which we function.

It is, of course, true that unjust laws have been made and enforced and that such discipline has made slaves of individuals. But at the same time, there have been governments and there have been societies in which laws have been just and where those who conformed had been able to adjust themselves satisfactorily.

More important than the laws of man are the laws of the universe because we as individual living beings are all going through certain experiences for the purpose of evolving our nature, and eventually we hope to arrive at a point where such discipline from external sources will no longer be necessary. Self-discipline, then, is in a sense the ultimate aspiration of every individual. When an individual can discipline himself and judge the activities that are his and should be his in relationship to his environment, then that individual has reached the state of advancement and evolvement which is perfection.

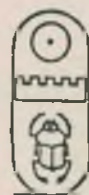
The perfect state which we hope man may eventually be able to achieve is one where all action, all purpose and activity, is originated within self and effected by self. Therefore, if such a state is to be realized when man actually becomes a dominant influence in the creation of his own fate then, by practicing self-discipline now, we are preparing ourselves to fit into that ultimate situation more rapidly than would otherwise be possible. The individual who has to live his whole life governed by regulations and restrictions which are placed upon him externally is one who has not learned to discipline himself and is unprepared for the responsibilities that will come when an ultimate state of perfection may be achieved.

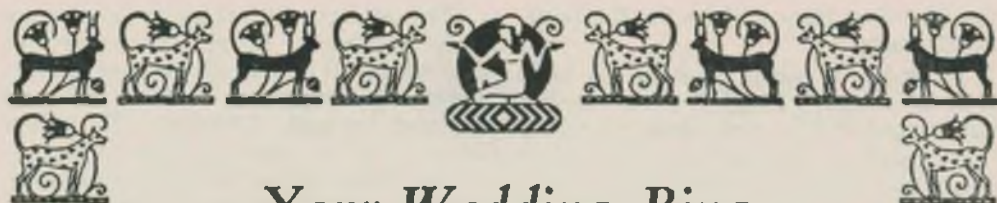
Self-discipline in our present state of evolution creates a certain degree of self-respect and invites the respect of others. Self-discipline contributes to happiness not by causing us to be exempt from making choices but by helping us to analyze the choices and as a result to choose more wisely. Self-discipline in our present life will not relieve us of responsibilities which are ours, but it will give us the experience that will add wisdom to every decision which we make and permit us to better fit into the circumstances of which we are now a part and hope to attain.

I believe this point of view concerning self-discipline is encouraging to anyone who may feel that he is restricted by the regulations and directions of forces external to him. To realize that a degree of self-discipline is a degree of self-respect, a partial preparation for that time when we will evolve to a point where we will not be in a position to be affected by the laws, regulations, and procedures of other individuals, will put us in a position to direct our lives and relieve us from the necessity of the domination of external forces. We have within us the power and ability to direct our own destiny, but to accomplish it, we must learn to use that ability. Mastering the self will be the first prerequisite to our assuming the domination of our own fate.



Cultivate the universal spirit. —William Penn





Your Wedding Ring

By JAKE H. CARAWAY



WHY do you wear a wedding ring? Most of us would reply, "To show that we are married." Of course this is true. But the meaning and history of the ring in marriage goes much deeper than that.

In the dawn of our civilization, education was confined to a very few. Communication by the written word was a laborious process. Instruction of the masses was by word of mouth. Men found that certain fundamental truths were best communicated by the use of symbols that could be easily understood.

In early Egypt the plain gold ring became the symbol of eternity. These were worn as a reminder that time is without end. Probably the first symbol engraved on these rings was the scarab beetle, symbol of eternal life. More complicated combinations were soon common. From this evolved the "seal ring" bearing a religious symbol and hieroglyphic inscriptions identifying the owner and indicating his position and authority. Authenticity of letters and contracts was established by the imprint of the ring seal of the participants.

Authority of servants and agents was delegated by granting use of the master's seal.

A famous example is to be found in Genesis 41: 41-42. Pharaoh invested in Joseph the power of his kingdom with this ceremony: "'See, I have set thee over all the land of Egypt.' And Pharaoh took off the ring from his hand and put it on Joseph's hand."

Pharaoh's ring was found in a mummy case, indicated by hieroglyphics to have been Joseph's, in the Necropolis at Saqqara, near Memphis. It was in the

collection of Bertram Ashburnham at the time of his death in England in 1898.

It was probably at about the time of Joseph that the ring began to be used in marriage in Egypt.

The pledge "With this ring . . . and with all my worldly goods I thee endow" survives with very little change. The ring bearing her husband's seal established the wife's authority over his servants and goods.

The importance of these personal rings led to their use as security or pledges to insure performance of agreements or obligations. Use of the ring as a "wed" or pledge on the promise of marriage seems to have been an Anglo-Saxon development. From it we inherit the word *wedding* for the performance of marriage.

On the promise of marriage the prospective groom placed a plain gold band on the ring finger of the right hand of his betrothed. She wore it there during the time of the engagement. In the marriage ritual the groom removed the ring from the bride's right hand.

Placing it on the thumb of the left hand, he recited, "The Father," then on the left forefinger, "The Son," and as he placed it on the second finger he intoned, "The Holy Ghost." He then slipped the ring on the traditional ring finger, thus signifying that next to God a wife's duty is to her husband. Forever.

"What God hath joined together let no man rend asunder."

In Germany, in the Slavic countries, and probably in others, it was not unusual for the groom to wear a ring as a part of the betrothal. In Germany the father of the bride presented the groom with a ring some time prior to the mar-

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riage. The actual significance of this seems to be obscure, but it may have had to do with the pledge of dowry.

There is no apparent precedent in antiquity for the use of the double ring in the marriage ceremony—a custom which is increasing in the present day.

This custom may be subconscious testimony to basic changes in our society. As the equality of woman becomes established, the superiority of the male becomes a fading myth. It is to be expected that women demand greater responsibility from their mate in the marriage contract, and that the pledge of chastity and service be mutual.

So, we see that plain gold band of precious metal on the third finger of the left hand is of greater significance than we may have thought.

Whatever the reason for wearing it, a ring by itself cannot make a marriage—any more than the words of a justice of the peace or even a preacher. But if we hearken to the memory of our race, the ring, a symbolic witness to the everlasting consciousness of man, will speak to us of the sanctity of marriage.

It will whisper of duty and responsibility, and service next to God, declaring that if a marriage is in the heart it is forever. Time without end.



INFINITY IS CALLING



Like a father revealing the secret of Santa Claus to his growing child, so today's astronomer is peering behind the mythology of heavenly bodies, finding only a greater, vaster, more incomprehensible Cosmos.

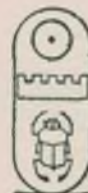
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We cannot remain consistent with the world save by growing inconsistent with our past selves. The man who clings to an unchanging opinion is suspended from a hook which has ceased to exist.

—From *Dance of Life*, by Havelock Ellis





The Temples and Cult of Asclepius

By GEORGE A. BENDER

(From *Therapeutic Notes*—October, 1957 issue)



LIKE that of all peoples of antiquity, the beginning of Greek medicine dates back beyond recorded history. It emerges upon the world scene as a curious mixture of mythology and rationality. While paying obeisance to the gods favored by their people and times, Greek medical practitioners seem to have been relatively free of the religious handicaps which affected the thinking of their colleagues in some other lands. They approached their practice from a more rational, naturalistic point of view, which, though not always correct, had at least some degree of scientific background.

Side by side with Greek scientific medicine, however, there grew up a religious medical cult which became the most famous of its kind in all history: the cult of Asclepius. At an even earlier date, certain groups of Greek physicians identified themselves as Asclepiads ("Son of," or, "of the family of," Asclepius).

First mention of Asclepius in Greek literature is in the Homeric poem, the *Iliad*. Here Asclepius is represented as one of the aristocrats of old, a tribal leader, physician, and father of physicians. At that time he is referred to as a man; a skilled physician; and a student of Chiron (a Thessalonian physician whose equestrian skill gave him the reputation of having been a centaur—compound of man and horse). According to Homer, Asclepius' sons, Machaon and Podalirius, served both as military leaders and physicians in

the historic siege of Troy (about 1180 B.C.). Whether they were true sons, or "sons" by virtue of following the calling of Asclepius, is not clear. Though by no means verified, some ancient scholars believed that Asclepius' death took place in the year 1237 B.C.

Ancient writings, particularly Homer's, credit Asclepius with superior knowledge and ability in medicine. While not the originator of Greek medicine, as is sometimes claimed, apparently he was responsible for markedly improving it.

Legend slowly developed around the great healer. He became thought of as a half-god, the son of Apollo and a mortal woman. Rescued from the womb of his slain mother by Apollo, an early god of medicine, legend states that he was turned over to Chiron, who raised and educated him. Eventually the god of gods, Zeus, is supposed to have killed Asclepius with a thunderbolt because he had revived the dead—threatening the prerogatives of the deities.

The stature of Asclepius continued to grow in Greek thought over the centuries, and around 525 B.C., popular opinion seems to have raised him to the rank of a god. It was then thought that, by grace of a remorseful Zeus, Asclepius had been granted immortality after his violent death, and had taken over his

This selection is one of a series entitled *A History of Medicine in Pictures*, being done by George A. Bender and the artist Robert Thom, published by *Therapeutic Notes*, Parke, Davis and Co., Detroit, Mich.

father's position as god of medicine. His legend was adapted to this new role, and by 450 B.C., Asclepius had been supplied with a large mythical family, which included not only the sons Machaon and Podalirius, but a third, Telesphorus; and daughters Hygeia, Panacea, and Iaso, who symbolized other aspects of their father's calling.

The cult of Asclepius gradually spread throughout Greece until more than 200 temples, or Asclepieia, were known. These probably began with, or at least centered about, the Asclepieion at Epidaurus, in central Greece. The cult was carried to Rome in 293 B.C., when at the request of the Romans, an Epidaurian mission sailed up the Tiber. A sacred snake is said to have sprung from the vessel and to have swum ashore on Tiber Island, and a temple to Asclepius was built on the spot. More and more Asclepius became accepted as the most important Greco-Roman god of healing—a position he was to hold until about 500 A.D.

Earlier temples of Asclepius seem to have been patterned after those devoted to the worship of other Greek gods. Later, they became much more elaborate institutions, usually situated, like the modern spa or health resort, in a favorable spot with good air, springs of pure or mineral water, and woods, though some were located in large cities.

The Asclepieia were large, sprawling groups of buildings, court-yards, groves, and watering places. Their scope was somewhat broader than that of the modern sanitarium. Centrally, of course, was the temple of Asclepius, ornate with magnificent works of art, and other treasures, many of gold. Close by was a second important building, the *abaton*, where pilgrims retired to sleep and to be visited by the god in their dreams. Smaller temples, devoted to other gods, might be found on the premises. Usually a holy well and a hallowed grove were a part of the grounds. In addition, there might be hostels, baths, and gymnasiums. At Epidaurus, a magnificent outdoor theater and a stadium, in which games were periodically featured, were parts of the Asclepieion. A large corps of priests, helpers, choirboys, musicians, and others, was required. Sacred ani-

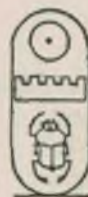
mals, especially dogs and snakes, roamed about the grounds.

Numerous stone tablets and steles, bearing stories of miraculous cures, were located on the grounds; and on the walls were many votive offerings of stone, terra cotta, or other materials, some of which paid tribute to Asclepius and to his mythical family. More frequently, these votives reproduced in relief some part of the patient's body which had been healed, along with suitable laudatory statements and prayers of thanks. Inscribed tablets told of pious monetary donations. About the grounds also were statues, altars, benches, and other conveniences contributed by grateful, wealthy patients for the convenience and comfort of visiting pilgrims, frequently numbered in the hundreds.

Visitors to the Asclepieia included, of course, the sick, in various stages of seriousness of illness. In addition, perhaps even greater numbers of healthy persons came to worship, to insure their good health, and to enjoy holidays, much as at today's spas. Certainly games, plays, periodic festivals, recreation and amusements of other sorts were afforded. Then, too, worship services, sermons, and singing, were used to help put pilgrims in proper mental mood for the steps to follow. Troubled persons might enter temples to pray at any time.

The cult was not restricted to the poor. The great Sophocles wrote a hymn for Asclepius. The last words of Socrates dealt with Asclepius; and numerous emperors, including Alexander the Great, Marcus Aurelius, and Julian, were devotees of the healing god. In keeping with the spirit of their god, however, keepers of the Asclepieia seem not to have been motivated primarily for profit; and the poor, the indigent, the rich, and the mighty were received with equal kindness. In fact, the poor and indigent might even have received financial help in the temples.

Unlike most other Greek deities, Asclepius was considered a kind, sympathetic god, a physician first of all, to whom anyone, in suffering or in trouble, might turn. Those who could afford it were expected to pay, and cheats were punished; but no worthy persons were denied, the only requisite being



that "Pure must be he who enters the fragrant temple; purity means to think nothing but holy thoughts." Only those near death, and parturient women, were denied entrance; neither birth nor death was permitted within the temple areas.

Those who came in quest of the god's help were required to bathe and to offer sacrifices (cakes or animals). Apart from this nothing further is mentioned as required of pilgrims, not even an admission fee.

At night, patients went to places where they were supposed to wait for the god. Usually, this would be the *abaton*, although in some Asclepieia patients were allowed to sleep in the temple. Dressed in their usual apparel, they lay down on the bare floor, or on a pallet: lights that were burning when the patients assembled were then extinguished.

This practice, called incubation, was a standard custom. The god was seen by the pilgrim in his sleep, or in a strange state between sleeping and waking. Asclepius is reported to have come in the form in which he is portrayed in statues—as a bearded man, his face gentle and calm; or as a youth of beautiful and fine appearance. In his hand he held a rustic staff, about which a serpent twined. There was nothing to terrify the patient. If the god did not visit the patient the first night, incubation was continued on following nights. Once personal contact was made, the god proceeded immediately to heal the disease brought to his attention or to advise treatment to be followed.

While many miracles are attributed to Asclepius, they seem to have been associated with reports of earlier times, with the latter form of care taking precedence in later chronicles. Serpents, too, are reported to have appeared to patients in their dreams, and to have healed them by licking their wounds.

According to inscriptions, the god cured paralysis, epilepsy, blindness, baldness, dropsy, wounds, headaches, sterility, worms, tuberculosis, dyspepsia, gout, and many other afflictions. Not only did Asclepius effect cures, he also was thought to protect health, and to protect families. His temples were places of asylum for fugitive slaves and for warriors eluding capture. He was

thought of as a kind of supernatural family doctor; and his close personal relationship with his worshipers, his kindness, which was not shared by other ancient gods, might explain survival of his worship and of cults during early centuries of the Christian era.

Asclepius was considered the principal and the most serious competitor of Jesus Christ by the early Christian church fathers. Though they attacked Asclepius with vigor and bitterness, early church leaders had to recognize many parallels between the old god and Jesus Christ, who in early gospels appeared to be a physician, a healer of diseases, and a performer of miracles. Such a god indeed must have been very attractive to a society which was as concerned with health (hypochondriac) and as afraid of death as was the ancient Greek society.

Strange as it might appear today, the Asclepieia seem not to have been places of pretense, fraud, or trickery; but temples of a cult based on sincere belief, in which many people found relief through their faith. No enmity appears to have existed between regular Greek physicians, of whom there were many, and priests of Asclepius, who dealt largely with the incurable and with the poor. Because of this practice and because of limitations of science, undoubtedly large numbers of ill persons turned to Asclepius as a last resort. From among these, might it not be reasonable to expect to find a percentage who would respond to spiritual and to psychosomatic influences found in the Asclepieion?

No longer regarded as a deity, Asclepius still is revered in medical circles, and many societies bear his name. His staff, entwined by a serpent, still is the symbol of medicine, used and worn in many ways. (This symbol, of course, is not to be confused with the so-called caduceus, which originally was associated with the god Hermes.) The serpent, however, may be found in the lore of many ancient peoples, including those of Babylon and the Hebrew tribes.

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Spiritual Awakening

By RALPH M. LEWIS, F. R. C.

IT is today commonly expounded that the greatest need of mankind is a spiritual awakening. This plea is uttered not only by religionists and theologians, but by statesmen and world educators as well. Unfortunately, the familiarity of the phrase *spiritual awakening* makes one assume that it is generally understood.

In a spiritual awakening, what does one awaken? Has there been a latent wisdom, a kind of unique knowledge, implanted in man? Can we say that the sagacity of a sage or the intelligence of a genius slumbers within all men? Has each man a self-sufficiency of knowledge which is of Divine origin? Is it but necessary that, by some means, process or method, man awakens this knowledge within himself? In his *Dialogues*, Plato has Socrates contend that the soul of man is immortal. He further says that, after death, each soul returns again to its Divine source. Consequently, when born again, the soul is thus the depository of that Divine wisdom which it has carried over from its source. Socrates further relates that it is only incumbent upon man to interrogate himself, to awaken this wisdom of the soul. Each soul, therefore, is a storehouse of this infinite wisdom of Divinity.

Let us assume that men are truly the possessors of an equal fount of unlimited Divine wisdom—and also that this knowledge has been prepared in advance for release to any mortal, the only stipulation being that the individual use the right method or process for the awakening or release of this knowledge. We are thus confronted with two factors which appear to be equal for all persons. The first is that all men have an innate, that is, an in-



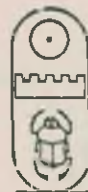
dwelling complete wisdom, which is always accessible to them. Second, the release of this wisdom depends upon their applying some uniform function. The results would then be that all who resort to this inherent knowledge would eventually come to display the same thought and

the same behavior.

Such a type of guidance, if we give it a little thought, would hardly be the ideal life for mortals. It would constitute a kind of automatism. Man, in effect, would be little more than a puppet. In other words, by conforming to certain acts, Divine wisdom would be conferred upon him. As a consequence, man would not be acting in conformity with human intelligence and will which are his heritage. He would at all times be prompted and impelled by Divine impulses. These Divine impulses would supplant man's own initiative. Such faculties as human knowledge, reason and judgment would be completely subordinated. There would be an absence of contrast in human behavior, and we learn through contrasts. Contrast makes for evaluation in life.

Goodness in anything has its corresponding satisfaction. That is why we pursue it. A thing, a circumstance, is good only by relating it to its opposite which appears to us to be less satisfactory or lacking in any satisfaction. We, therefore, choose the good, whether it be things or moral acts, only because by contrast we believe them to be such. If, then, there were a complete substitution of Divine wisdom for our own, we would be godly, yes, but *we would not know that we were*. The godly life would, therefore, afford us no ecstatic pleasure.

What constitutes the godly life which is said to follow from a spiritual awak-



ening? Religionists expound that the godly life is an assiduous conformity to some particular sacred writing. Are we to believe, for example, that spiritual awakening requires of us an absolute acceptance of the Bible without question? Are we to consider each chapter in the Bible in the literal sense? To do this would mean a denying of all our human experience, all that we have learned through the years. It would also be a professing that all man has learned is false. We would have to forego our reliance on our faculties of discernment and disregard the facts of history. The intelligent person today knows that the Bible, in its present form, is not a reflection of Divine will or Divine word in its entirety.

The New Testament, as it now stands, was completed at the Council of Hippo in the year 393, A.D. This council was not composed of Divine beings but of *men*. One historian has said, in referring to the New Testament, that it is more a work of exclusion than of inclusion. Man alone decided what books in the New Testament should be accepted and what should be rejected. Therefore, the godly life which is said to follow spiritual awakening cannot be rigidly bound to an observance of every word of any heralded sacred writing, whether the Bible or the Koran.

Moral Codes

Could the godly life be defined as a conformity to some special dogmatic moral or ethical code? As mortals, we like to establish definite sets of spiritual mandates for the government of human behavior or, in other words, rules for spiritual behavior among mortals. Since remotest antiquity, there have been a number of such moral and ethical codes proclaimed. One of the oldest is the book of moral precepts written by Ptah Hotep. He was an Egyptian official of the Fifth Dynasty, approximately some 4000 years ago.

Ptah Hotep's book proclaims a course of virtuous conduct for the youth of his day. Then, again, we have Hammurabi, one of the line of kings of Ancient Babylon. He also wrote a code and it too was approximately 4000

years ago. Hammurabi devised regulations for the behavior of all classes of men, whether they were peasants or princes. He sought to define in his code what composed the proper moral relations and just dealings among all classes of society.

According to tradition, the Mosaic law consists of the laws inscribed on the tablets of Moses; that is, their origin is traced thereto. It is more than strange that the Mosaic law bears a very strong resemblance to the Egyptian and Hammurabi codes, written some 2500 years previously. All of such codes imply that they are of Divine origin or that the writers were Divinely inspired. However, an analysis of them shows a very definite geographical and social influence. In other words, these codes were conceived to meet *contemporary* conditions; they are, to a great extent, localized in time and for a particular area, their purpose being to correct prevailing wrongs of a certain period.

In the light of modern society and the needs of our modern civilization, we find that these codes are not wholly expedient if one attempts to observe them in every particular. They are not completely adaptable to the requirements of our times. The enforcement of several of these traditional codes today would actually be detrimental. Instead of our creating the godly life by a rigid observance of them, it might be found that such would constitute enslavement of the mentality. These codes would today actually restrict the freedom of conscience of many persons.

Could we say that the godly life may be construed as meaning a theocracy? A theocracy is a government entirely conducted along religious or spiritual lines. It is one in which men try to rule as they think God would rule. Such is highly idealistic but an impractical approach to the godly life. Its primary fault must be obvious. It is that *men are not gods*. Men are not infallible; their faculties are not infinite. Men as mortals are imbued with passions and emotions which are necessary for mortal existence but not for the role of Divine beings or to govern themselves as they conceive gods would.

Awareness

With regard to "spiritual awakening," let us make a little different approach. Let us change the word *awakening* to *realization*. Thus the phrase becomes "spiritual realization." The whole significance of the expression is now changed. We no longer think of it in terms of arousing, awakening, or stimulating anything. Rather the phrase now means to us a coming to awareness of a spiritual quality. We must take the word *spiritual* in its original etymological sense. We must understand this word as meaning the spirit of or the *essence* of all. Therefore, in spiritual realization that which is to be realized is the fundamental essence—God, Cosmic, or Divinity, whichever you choose to call it.

There are certain points of agreement which are necessary if all men are to experience this spiritual realization. First, God or the Cosmic Mind is the primary cause or the source of all. If we do not agree on this point, then the very word *spiritual*, as meaning the essence of all, should be abandoned because it is the spirit or essence of all that we want to realize.

Next, if the Divine essence is the primary cause of all existence, then everything, no matter what its nature, is infused with this Divine spirit. From this premise a very important logical conclusion must follow. It is that there can be no evil inherent in what men call *matter* or *material substance*—or in the world, or even in man. A thing can change its form, its manner of expression, but it cannot deviate from that essence upon which it depends for its very existence. If the essence of things is Divine, then, we repeat, things can never have within them an opposite quality upon which they are dependent.

Evil we hold to be a state of ignorance, or mental darkness, rather than being a substance, or a positive quality existing in the world. Tertullian, one of the early Christian fathers, magnificently explains this point. He said: "For that which is from God is not so much extinguished as obscured." The principal human fault which gives rise to the concept of evil is to see things outside of their true or proper relationship. If we realize that nothing exists by itself, that there is a relation between all

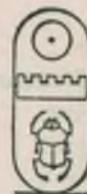
things, then no thing alone, no matter what it may be, stands as evil. To single out or declare any particular piece as evil is to say the same of the whole of existence, of which that thing is a part. It is readily admitted that the world has many men whose behavior or actions are perverse. They are ones who are not evil but who try to separate their behavior from the course of nature or society. They go off at a tangent. Thus by pulling on a single thread, they cause a run in the fabric of human relations.

There is another important point of agreement necessary for spiritual realization. It is that all men have within them this spiritual essence; it resides in each man perfectly, regardless of his station in life, whether he has fame, fortune and wealth, or whether he lives very simply. Before birth, the life force, the Divine essence within the embryo, is of the mother. There is no separate relationship or connection of the embryo to the Cosmic. However, with its first breath, the infant becomes its own channel leading direct to the spiritual essence. With the realization of this biological fact, we must realize that there is no intermediary needed between man and his Cosmic source.

After birth, the spiritual essence flows through each living mortal alike. No priest, no avatar, has any greater quality of spiritual essence than has any other mortal. But, for all this, man is nevertheless born ignorant. Therefore, the first step in spiritual realization is a wider scope of understanding. It is an understanding of our relations to nature and to humanity. No man can have a spiritual realization who would deny any of these roots, these necessary connections of his own being.

Righteousness

It may be asked, How do we know that such understanding as we may acquire is correct? Is there any criterion for our judgment of what constitutes the godly life? This criterion is found in the inherent, immanent sense of righteousness. It is not that we all know what is best. Rather, we are motivated to do *the right* as we perceive it in our various relations. This sense of right which we have is not



altogether a subconscious or psychic inclination. It is to be found as well in the necessary, the essential, functions. When we discover the most effective way of accomplishing anything, we know that it is best so far as its pragmatic value is concerned. We would say that such is emotionally and intellectually always the least disturbing. After all, no normal person seeks complexity and confusion in his affairs. He wants to do that which he finds is the most efficient way of living.

Science can be of assistance to us in attaining this understanding which is necessary for spiritual realization. For example, in the matter of food nutrition and a healthful diet, science can be of aid. In the categories of hygiene and sanitation, the resources of science are *very important*. In removing the veil of superstition that surrounds many everyday phenomena, science is of further great value. All these revelations by science establish what we can say is a *common good*. This common good is man's discovery that the very necessity by which things occur is their Divine order. It is their *right*. Thus, as man conforms to the right, as he discovers it in this manner—namely, the necessities of nature—he is brought into concord with Divine expression.

The deeper significance of human relations, or the brotherhood of man, is ordinarily expressed as justice. Aristotle defined justice as a golden mean—an intermediary state or a balance between two extremes. But justice goes farther than an intellectual appraisal of our circumstances. It is inherent within the *very nature of self*. Nature has given us a yardstick to tell what is to our immediate physical and mental benefit. This yardstick is whatever provides degrees of pleasure, that is, physical and mental happiness. The psychically and emotionally mature person is also sensitive and vicariously sympathetic to acts which would bring hurt to others. He feels for himself that which others experience as a hurt. This consists of an extension of one's own feelings to include other persons. Thus we react to wrong deeds which we perceive as being imposed upon others.

Our reaction is said to display the spirit of justice or fair play. It is actually the sense of righteousness which we

possess that we are manifesting. Once we determine the certain necessary relations with others, we perceive these relations as the *right*. We do so *not* because they have been prescribed as right by others—church or state—but because we cannot escape the inclination to do what we understand is best for ourselves, and we have sympathetically included others with ourselves where justice is concerned.

Hatred of society is evidence of a spiritual wrong. It is wrong without there being any moral code to denounce it. Rather, the understanding person comes to realize the fundamental necessity of society. As the German philosopher, Hegel, points out, the state is an extension of the natural development of the family. The reality of man, his *very existence, increases only as he becomes* a harmonious element of society. He grows more important to himself as he becomes a more vital factor of society. Society, therefore, is right because it is bound up with man's nature. Spiritual realization, consequently, requires observance of society by man, the best society that man can possibly conceive.

Conscience

Public conscience is related to objective experience. It is more external than internal. Public conscience is the perceiving of the right values, that is, the most efficient method for the welfare of the individual as an integral part of the state. Such conscience has a practical, a utilitarian, benefit as a basis. For example, men should be honest in their relations with the state. This honesty is *not founded on any traditional moral edict*, neither is it based on any postulation by church or creed. Dishonest men, from the pragmatic point of view, strike at the very existence of the society upon which they depend for their growth and greater expression as individuals.

Private conscience, in contrast to public conscience, is the cultivation of the satisfaction of the deeper levels of one's consciousness. Private conscience is the interpretation and evaluation of intuitive impressions of the Cosmic Mind. These interpretations or evaluations which we have of the Cosmic Mind constitute a *personal illumination* and the illumination fills in the voids

in our personal lives. It removes hiatuses of darkness and misunderstanding. However, the danger lies in the individual's trying to enforce his private conscience upon the objective, practical public conscience.

The technique in acquiring this illumination cannot consist of any hard and fast rule as applicable to all people. Whenever that is attempted, then the technique becomes orthodox and restrictive. Certain general principles for

the acquiring of illumination are known and they can be expounded but, beyond such general principles, personal experience must alone prevail.

One historian stated, concerning the subject of mystical illumination, that "When man experiences God in all things, he has reached the height of illumination." God *is* in things. It is only necessary that we be *of* Him in understanding to attain spiritual realization.



Test in Detachment

By A. STYLUS



ARE you free of enslavement to current styles, social standards, and passing movements, knowing that they are but ripples upon the stream of life?

Can you look upon all religions, all sciences, and all ideologies as steps in the search for truth, always transitory in nature, always disintegrating to reintegrate on a higher level of understanding?

Can you walk with the proud, the heroic, the wealthy or celebrated without a feeling of inferiority and without apologizing or making comparisons between your own and their standing in the world and without any attempt to imitate or reflect their glory?

Can you walk with the ignorant, the weak, or the poverty stricken without the feeling of superiority or pre-eminence, knowing that they are as essential in the great Cosmic scheme as you are?

Do you hold your friend with ties that seek neither to bind nor restrain, but give him his freedom to think as he will, go where he pleases, and act as he likes without altering in any way your regard for him? Can you rejoice

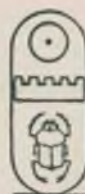
in his accomplishments, not because his light shines upon you, but because his light is for all the world?

Can you give to your most beloved a devotion that is more an outpouring than a receiving and which guards and cherishes without smothering your love with possessiveness?

Do you think of your wealth and your possessions as tools to be used in the work of the moment, not as weapons to overcome an opposing force or to inspire awe in an enemy? Do your possessions possess you? Are they a burden you carry or a false standard you must maintain? Would not a pauper be richer in freedom than you? And would you not travel faster without the impediment of property and treasure?

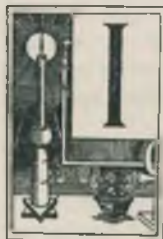
Can you reach out your hand to offer a cooling cup, to ease a burden or lead a straying one, without becoming bound to the unfortunate one by ties of pity or sentiment? In acting as your brother's keeper, can you fulfill an obligation without interfering with his right to learn his own lessons?

If you, my friend, can do all these, then you belong to the rare few who have acquired real freedom and who know real *emancipation*.



Just Nerves

(From *The London Rosicrucian*, February-March 1958 issue)



It is commonplace these days to remark, when we suffer an upset, that it is 'just nerves.' We hear much of nervousness and come to accept it, but if we look at it more analytically, we are confronted with a problem peculiar to our times.

We do not need to be reminded that this is an age of speed, since our very life depends on our adaptability to it. But it is not the miraculous escapes from fast-moving traffic that we are to be thankful for, but that we are free from, or at least have control of, the tendency to be caught up in an inner tumult analogous to the outer.

The price of civilization—the mad rush that we have come to accept as the 'norm' of things—is apparent in the many institutions that cater for the mentally broken and those suffering from nervous strain. Doctors cannot cope with the cases, and even with the added assistance of priests and psychologists of all descriptions, there are many who lack attention. In our own experience we meet with many who suffer actual physical illness that had its root-cause in a "state of nerves."

The arrestment of this nervous state lies with the individual, who can deal with it in the beginning when it first makes its appearance. From simple exercises and an understanding approach, many can be brought to face the problem and deal with it.

In the big city we have opportunities to study the effects of nervousness when the individual has given way to it. We see these individuals rushing from street to street, and sometimes, even when confronted with a traffic light at *halt*, their impatience, resultant of the rush of thought and imagination which carries them on, makes them a danger to all.

The blatant and unethical blackmail of modern advertising methods is epit-

omised in them. As they move from object to object, they will stop to purchase something that has been unconsciously absorbed by advertising techniques. Rushed from impression to impression, they cannot absorb them, and so follow subconscious impulses caused partly by undigested half-forgotten impressions. There is a lack of concentration. Instead, against their conscious wish, other impressions flood in from the subconscious muddle. Over-tiredness, exhaustion and over-sensitivity speed this process, and excitability is shown in outbursts of one kind or another. There is an outpouring of uncontrolled forces, and when a decision has to be made, uncertainty always presents itself.

Many tragic happenings spring from such conditions and cause great unhappiness. They cause all things—from petty quarrels and separations between individuals to the greater divisions between peoples. It is a common saying: "If only we did not get on each other's nerves." We have forgotten how to concentrate on another person and cannot even listen to him, forgetting over and over again what he has said, or asked us to do. We hurt people through our over-excitement and depress them through uncertainty and indecision.

It would seem from this brief glimpse at the symptoms of nervousness that some deep feeling of detachment has been lost. The ability to perceive the flow of life with concentrated vision and in a realm of detachment—call it *Ego*, *Soul*, or what you will—has to be acquired, or regained. We must determine what is the course of action to be taken and *WILL* it forth. Instead, a paralyzing effect develops through the onslaught of impressions, upsetting the proper process. There is no longer the strength to look upon an object for any length of time, due to the lightning speed with which the impressions are impinged upon the viewer.

Seeing can easily develop into staring, as we know after seeing a film. It

is the same with the Ego. The constant impingement of impressions tear it between one course of guidance and another, creating a constant rush in all the person does. Thus he loses the ability to concentrate on a simple object. In *thinking*, this is expressed in a similar way: the mind receives the conception but cannot hold it! The 'hit' of the moment and the dogma of present-day existence take the place of one's thinking; impulses and reflex actions take the place of the natural psychological rhythms of impression-absorption and their result. The resultant unbalance gives a tendency to seek an escape—an escape from the dreary grinds, of which modern life provides many. However, the problem is not solved, but, like a ghost, returns; great disillusionment follows all escapism.

Many suggestions have been given to overcome the problems of our modern civilization; 'flight' is certainly *not* the way to deal with them. It is a complex problem in which food plays an important part, but we are dealing here with the problem from a psychological viewpoint.

The treatment must bring into action the "sense" and "thought" of life. The pace of our life can be countered only by creating the inner rhythm in our

sense and thinking processes, and by cultivating better concentration to take the place of speed.

The study of Nature aids these processes in their development—the study of flowers and cloud formations, etc. Another exercise is: to put an article away and to concentrate and hold in the memory just where you have put it; then to call on that memory at regular intervals during the day. A most important exercise is to go over the day's activities in the mind before going to sleep. This should be done objectively—that is, as if it were another person viewing the pictures that pass before you. The process should be a backward one, starting from the immediate activities and receding to those early in the day.

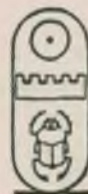
We must attempt to bring all emotional experiences before our reasoning processes and decide for or against an action. Art is another very helpful medium for transmuting emotional responses through sympathy and will. Our thinking and sense activities, in their re-awakening, teach us to penetrate the superficial and reach the heart of an object—the essence of the world and ourselves. TRUE AWARENESS is ever our goal and should certainly be the goal of the nervous person.—Achad



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What Makes for Peace?

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, May 1939)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



STEEL bars and isolation will assuage, temporarily at least, the propensities of the most vicious criminal. Confinement makes the antisocial one less of a public menace and assures society a certain kind of security and peace.

For centuries, civilization has considered imprisonment the only answer to crime and to the protection of its peace-loving populace; however, time has pointed out the fallacy of that theory. The problem of raising larger sums of money for much-needed penitentiaries and prisons, and the engaging of more peace officers, has arisen to make uneasy the sense of peace.

The percentage of crime has so increased that a goodly number of our populace in civilized lands is employed in detecting, prosecuting, and confining criminals, and every class of society feels the added taxation burden which crime imposes. Such peace and security, economists and laymen alike agree, are too costly, the conclusion being that it is far more economical and effectual to strike at and eliminate the causes of crime than to house in prisons what it spawns.

Cannot this same remedy be intelligently applied to the problem of International Peace? In the broad sense of the word, the peace which the average individual desires is freedom from intervention. If nothing develops or occurs which will hinder him from realizing his personal ambitions, the world—his world at least—is a most peaceful one. Happiness is a relative term, evaluated differently by each individual: it is a state of mind for which each man or woman consciously or unconsciously is striving. An environ-

ment which does not interfere with the individual in gaining and maintaining his ideal of happiness is a peaceful and friendly one.

The concept of peace today is not the classical, traditional one of quiet. The man who can, without interruption or annoyance, work long, laborious hours in a foundry to fabricate a device about which he has dreamed is experiencing as peaceful a life as the poet who with vacuous stare gazes at the floating clouds on a summer sky. Peace, then, is imperturbability, and the average man is perturbed when anything opposes his search for happiness as he conceives it.

The nations of the world, just as individuals, also want peace, but, like the criminologists of old, they work upon the theory of preserving peace by the building of larger armed forces to imprison the disturbing nations. The great armadas and mechanized armies are intended to intimidate peoples of any nations that step out of line, that display what is termed *aggressiveness* toward other states, or who in any way oppose them. Military isolation, or encirclement of a nation, is equivalent to imprisoning an individual. Heavy frontier enforcements, with large air forces poised ready to strike at the least sign of aggressiveness of a neighboring nation, correspond to having certain undesirable areas of a city heavily patrolled by police officers, armed and waiting for a disorder.

In both instances, the peace is an *armed one*, maintained by suppression of any rebellion against the established order. No attempt is made to remove the provocative cause of disorder.

Modern nations, regardless of propaganda to the contrary, do not enjoy ravishing other powers small or large.

The *peoples* of aggressive nations today are not bloodthirsty, barbarous individuals even though the results of their acts may have those earmarks. Incongruous as it may seem, they invite war, with its horrors of loss of life, property, and deformity, as a step toward an insurance of ultimate peace—a peace that means no interference with their livelihood and their happiness.

As pointed out, no individual seeks peace as passivity or quietude, if that means sacrifice of those things which to him mean the goodness and fullness of living. Likewise, a nation will not preserve the peace of the world while its own people starve but a few miles distant from the billowing grain fields of a neighboring state.

A people will not placidly sit by while their ships remain idle, for lack of fuel, unable to transport their goods to foreign markets because another nation has a monopoly on the world's oil supply. A people will not keep inviolate International Peace, if their teeming millions are huddled on an unfertile spot of the earth's surface, because of being refused the right of colonizing the great areas of another's possessions. No intelligent peoples will endure humiliation, starvation, pestilence, and isolation so that others may enjoy undisturbed their pursuit of happiness. Almost any man or woman would prefer death to this kind of slavery. Truly a state of affairs which denies people what they need is slavery and oppression. Is there then no other alternative than war and the ravishing of the weaker by the stronger?

The elements for a true and lasting peace among nations are to be found in the removal of those things which now incite war. There must be brought about an allocation and distribution of the world's resources and goods. This is not the suggestion that fantastic and illogical communistic theories or phi-

losophies be adopted. What an individual has acquired through his own initiative, no matter how great it be, he is rightly entitled to—provided that it was obtained fairly and within the accepted laws of his country. However, monopolies of natural resources and trade routes, in a time in the world's history when peoples and nations are so linked together that communication from one part of the world to another is but a matter of seconds, present a situation much like that of a sumptuous banquet in the presence of a starving man.

True Superiority

Education and science have done much to unite the races and countries of the world and to preserve their peoples and greatly multiply them. It now must make accessible to all, under just arrangements, the raw materials of the world. If they do not, the *have-not* nations will take from the *have* nations as do individuals, in accord with the necessity which follows from their own natures.

This arrangement is not a plucking from those who have and giving it to those who have not. It does mean the scientific establishment of a method whereby the nations that have not can—through their efforts, the application of their initiative, and the use of their skill and vision—earn what they do not possess. It means that no nation shall prevent another from accomplishing this just so it may selfishly preserve the balance of its own power and wealth.

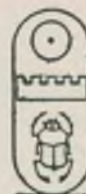
If there is to be an inequality among nations, let it be because one is superior in achievement and not because one nation can successfully oppress another. If the economic structure of the world is adjusted and men find happiness in their pursuits, peace will naturally follow; it will not need to be fired from a gun.

ROSIKRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See *January, April, July, and October* issues for complete listings.



(International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)





AN exhibition of the scientific achievements of Leonardo da Vinci (1452-1519), held June 14 to July 14, in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum, was viewed by hundreds of enthusiastic visitors in addition to those attending Rose-Croix University and Convention.

Approximately thirty models of inventions, constructed by Dr. Roberto A. Guatelli and shown under the auspices of the International Business Machines Corporation, are in the exhibit, along with many photographs of drawings and models of inventions from the collections of its Fine Arts Department.

It is perhaps impossible for the layman to appreciate fully the extent of Leonardo da Vinci's genius, but this exhibit gives one at least a breath-taking glimpse. In addition, he recognizes the same basic principles, successfully applied in a culture of more than four hundred years ago, refined and utilized in the mechanistically advanced culture of today. To name a few examples, there are the variable speed drive, perfected and in use in our modern automobile; the gear system, which finds application in clockwork of the present day; the scaling ladder, similar to the modern ladder carried on fire fighting trucks; the file cutter; monkey wrench; hydraulic motor; the two-level bridge; triple tier multiple machine guns and swivel gun carriages; a hydraulic pump; and an excavation machine.

Dr. Guatelli and his charming wife visited Rosicrucian Park, personally supervising and assisting in setting up the exhibit. An interest in Leonardo da Vinci led Dr. Guatelli as a small boy

to begin an intensive study of his life and work. The models follow as closely as possible the original drawings of the great master, and a boyhood interest has culminated in an exhibition that has brought pleasure and enlightenment to many thousands of people.

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This year's session of Rose-Croix University maintained its international character with Venezuela, Mexico, Cuba, Bermuda, South Africa, Egypt, and Canada represented. The first student to enroll was Dr. H. Sajjadi of Tehran, Iran.

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In a letter to the Imperator, Soror Doreen Bellingham of Quebec made some interesting comments on a stay in Provence and central France. She took occasion to visit Montpellier les Vieux. This is the place made familiar to many in Dr. H. Spencer Lewis' "The Village of the Devil." While one explores the region now by bus or Lambretta scooter instead of by mule cart, Soror Bellingham writes:

Even the bus could not take us right into that village. We were disgorged before a rocky wilderness, a very sketchy map was put into our hands with instructions to be back in two hours. It was a rugged two hours. The way was bewildering, rough, and strenuous. Trees added to the hazards by hiding rocks and pitfalls. One had to be sure-footed and well-shod to complete the route.

To me, the 'Village of the Devil' looked like a city of giants that had been bombed. It made me uneasy. I turned a corner and came upon a quiet, well-protected place—a perfect place for a secret convocation. For the moment, I was alone and able to contemplate the site. Even today it would take courage to penetrate to that sanctuary after dark—so tortuous is the way and so beset with hazards. No wonder people of a by-gone day called such a grim wilderness the 'Village of the Devil' and shunned it.

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The East and West always meet agreeably in Rosicrucian Park—and often. Early in June among the distinguished visitors was the Venerable Narada Maha Thera, Chief Incumbent of the Amarapura Sect of Buddhism. It was through the activities of the Rosicrucian Pronaos in Colombo, Ceylon, that he first became aware of the Order. Being in nearby San Francisco, he expressed a desire to visit the International See of the Order, and the Ceylonese Ambassador arranged with the Asia Foundation to bring him to San Jose. While in Rosicrucian Park, he conferred at some length with Ralph M. Lewis, Imperator.

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The *Rosicrucian Digest* travels far and turns up in strange places. Last month was mentioned its appearance in Turkey, under unusual circumstances. Since then, Frater T. E. Hartwig has written of his discovery of issues offered for sale in the "Thieves Market" of Mexico City. And now it has been run into on the high seas.

A co-member of the League of American Pen Women, from Oklahoma, writes our editor to say that aboard the passenger-freighter *Elizabeth Lykes* bound for Africa, she found copies of the *Digest* in the hands of Second Mate George W. Garrick, and acquired a reading acquaintance with it. Garrick, she learned, was also an enthusiastic Rosicrucian. She said that our Frater Garrick taught her more astronomy during the trip than she had ever known, and she now has a real interest in stars. He knew—and knew that he knew!

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The *Rosicrucian Manual* is now available in French. Published by AMORC France, it is an exceedingly attractive volume similar in format and content to the English edition. Inquiries regarding it should be addressed to: Grand Lodge of AMORC, 56 Rue Gambetta,

Villeneuve-Saint-Georges, Seine-et-Oise, Paris, France.

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Quite a few Conventions ago, the closing banquet saw history repeating itself: Francis Bacon dancing the minuet with Marguerite of Navarre! All this was recalled by a recent issue of the *Calgary Herald* when Tom Primrose devoted his "Profile" to Madame Valda of the Calgary Ballet School. She was the Marguerite of the occasion referred to. Active in the Calgary Chapter, civic affairs and in the dance world, Madame Valda Kavaner alias Princess Dancing Cloud (in 1952, she was adopted into the family of Chief Walking Buffalo of the Stony Indians), alias Marguerite of Navarre, is still carrying on with verve!

▽ △ ▽

Frater Neil Ahola, for some 17 years active in Cooperatives and Credit Unions in Michigan, is at present in Finland to study sales promotion, public relations, and advertising activities. He is there under an exchange arrangement sponsored by the Michigan Credit Union and The Finnish Cooperative.

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In a letter just received, Frater Raymond Bernard, Grand Secretary of the Order for France, reports that forty subordinate bodies are now operating in that jurisdiction. What was, such a short time ago, only a pronaos in Leopoldville, Belgian Congo, is now a full-fledged Chapter—the H. Spencer Lewis Chapter. The present Master, Frater Luzolo, reportedly is dedicated, and extending the Order's good work enthusiastically.

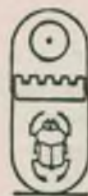
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On a recent Sunday in June, John Dalton Chapter of Manchester, England, postponed its regular Convocation to journey to nearby Nelson for the first official meeting of the new Pronaos there.

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"He who neglecteth the present moment throweth away all that he hath . . . his life shall be taken away before he knoweth that he hath it."

—Unto Thee I Grant



ROSICRUCIAN AUTUMN RALLIES

A cordial invitation is extended by the following Lodges and Chapters conducting early fall Rallies to all members in their areas to attend. Every active member is privileged to attend any Rally, and each will be benefited by participating in a Rally program. If you live convenient to one of the following scheduled Rallies, make your plans now to be present.

Auckland, New Zealand—A New Zealand Rally sponsored by the Wellington Chapter of AMORC will be held at the Savage Club Rooms, 1, Kent Terrace, on Saturday and Sunday, October 18 and 19. All Rosicrucians in New Zealand are cordially invited to participate in the program being prepared by the Wellington Chapter for this event.

Baltimore, Maryland—The John O'Donnell Lodge of Baltimore will sponsor its annual Rally on Saturday and Sunday, September 13 and 14. For further details concerning the program now in preparation, write Frank M. Babula, Rally Chairman, 5912 Winthrop Avenue, Baltimore 6, Maryland.

Boston, Massachusetts—The annual Rally sponsored by the Johannes Kelpius Lodge of Boston is scheduled for Sunday, October 5. Further information concerning the Rally and its program may be obtained by writing the Secretary of the Lodge, William B. Sullivan, 389 Woburn Street, Lexington 73, Massachusetts.

Detroit, Michigan—The Thebes Lodge of Detroit will sponsor the Great Lakes Rally on Friday, Saturday, and Sunday, September 19, 20, and 21. The Rally will be held at the Women's Federation Building, 616 Hancock West, Detroit. A special program including a conferring of four degree initiations, as well as special lectures by Grand Councilors and a member of the staff from Rosicrucian Park, will highlight the program. For further Rally or hotel information, write to Mrs. Laurretta L. Larsen, Rally Secretary, 14287 Robson Avenue, Detroit 27.

Toronto, Ontario—The annual Rally sponsored by the Toronto Lodge will be held on Saturday and Sunday, September 27 and 28, at the King Edward Hotel in Toronto. An elaborate program has been prepared and will include, in addition to discourses, the conferring of degree initiations and a member of the staff from Rosicrucian Park as guest speaker. For further information, write to Peter Maydan, Rally Chairman, 11 Somerville Avenue, Toronto 9, Canada.



A NATURAL LAW

A continuous flow or duration cannot be constant in its nature. That which would have an absolute constancy would be arrested and, therefore, inert. That which is in continual flux or flow cannot be unidirectional or unidimensional. Rather, it must be variant in its nature. It seems improper, however, to state that eternal change is an integral part of a constant flow or duration. The word *change* implies a static state from which would need emerge a new inert condition by which the change would be known. A duration or flow never has any singleness of nature from which transition can occur. Only as our perception interrupts or holds in consciousness for an interim the impulses of a continual flow does it seem to go through change.

—VALIDIVAR

*The
Rosicrucian
Digest
August
1958*

Do Unto Others

By RODMAN R. CLAYSON, *Grand Master*

THERE is an exhortation with which all Rosicrucians are familiar which states that we can receive only as we are ready and willing to give. This does not necessarily mean that we should share or give a part of our worldly goods or personal possessions if we have hardly enough for our own needs. For that matter, you cannot give or share something you do not have, but you can always give of yourself. This philosophy applies not only to things of a physical nature, but to the more lasting elements of spirituality and virtue; and this includes knowledge. Can we give of our knowledge and understanding? Indeed we can. We can also give consideration, tolerance, and patience where it is needed.

Basically, though it is perhaps not always recognized, the majority of people have an abundance of virtues of this kind which they can share. More and more the world is in need of the cultivation and achievement of a humanistic philosophy—of understanding and compassion and a realization of the needs of others.

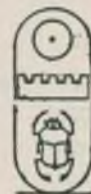
If we have learned how to maintain good health, how to use our experience, how to make useful our knowledge, we can share and, at least, be ready and willing to give of these things. In the giving we should have no thought as to what we may receive in return, if anything. The philosophy behind this concept in your relationship with your fellow men is to give of yourself, to manifest forbearance and not to over-indulge yourself in self-concern.



This philosophy—this exhortation to be ready and willing to give in order that we may receive—parallels, and in fact is the same as, the Biblical admonishment with which most people are more familiar, an admonishment which has been adopted in some countries as the Golden Rule and is variously paraphrased, such as “do unto others as you would have them do unto you.” There is evidence that this Biblical admonishment of 2,000 years ago was a commandment long before the advent of Christianity, as has been recorded in the chronicle of many ancient peoples. The practice of the Golden Rule and the Rosicrucian exhortation leads to better understanding among people, to better human relationships, and naturally to a more peaceful world.

Helpful Assistance

In our readiness and willingness to give and in our doing unto others, we should be careful not to make a fetish of the principle. The exhortation says, we must be ready and willing. This does not mean that we should go out of our way every hour of the day to find someone we can give something or with whom we can share what we have. Every man and woman is endowed with a responsibility of living his own life to the very best of his ability. No one can live our life for us. Everyone must gain a certain amount of experience from life. If he does not, he will have profited little from his span of existence.



The admonition and the exhortation mean to give where there is a real need. Suppose your next-door neighbor is bedridden with a serious case of pneumonia, and has been indisposed for some time. His wife is heavily burdened with caring for the children and the home. During the man's indisposition, his unattended lawn has grown high and unattractive. The service which you might render here would be to mow your neighbor's lawn. He will appreciate it; and, if the situation were reversed, you would be glad to have him perform this service for you.

We know of a man who recently devoted two days to repairing the leaky roof of his neighbor's home. All the members of this neighbor's household were bedridden with an illness which was prevalent in the community at the time, and they were financially unprepared to have a professional roofer come to the home and repair the roof. Certainly when your neighbor is sick you will want to go to his home and see if there is anything that you can do.

Perhaps more in line with the homely admonition of "do unto others" is an experience which a great many motorists have had—that of letting the gasoline tank run dry. Sometimes when this happens on the highway, it is extremely inconvenient and embarrassing; and not all passing motorists are sympathetic enough to stop to render assistance.

We can remember the gratitude of a friend of ours who with his wife was driving across the country a year or so ago. In the particular State in which they were driving there were few settlements, and the gas stations were far apart. Our friend thought that he had enough gasoline to reach the next settlement before refilling the tank, but he did not take into consideration the fact that he was driving into a heavy wind and that this would use up more gasoline than normally required. Twenty-two miles from the nearest gas station, he was forced to pull over to the side of the road. The car was out of gas. There was nothing to do but for the man to start walking toward the village twenty-two miles away.

However, he had no more than gotten out of his car when a young mar-

ried couple, who were also traveling across the country, stopped and inquired the nature of the difficulty. Upon learning the circumstances, the young man took a rope from the back of his car, and proceeded to tow our friend's car for twenty-two miles to the village ahead where they were able to get gasoline. Perhaps something similar has happened to you. Not only did our friend profit from this experience, but being a Rosicrucian he remembered later to apply the Rosicrucian concept that, when we are fortunate and endowed with new blessings or an abundance of good things, we should endeavor in some way to share with someone else what has come to us. We might think of this as depositing additional credits to our Cosmic bank account.

We personally were confronted recently with a problem which almost everyone who drives an automobile experiences at least once. On a touring vacation we were enjoying the majestic scenery of some of our Western states, and in the course of our travels visited several National Parks. In one of these National Parks, after checking in at the mountain lodge where we were to stay overnight, we drove around the stately park enjoying the beauties of nature, the grandeur of the tall pines, and the colorful cliffs. After driving more than two miles from the lodge, we saw a distant scene which we wished to photograph. It was necessary for us to leave the car and travel on foot for a short distance in order to get a better vantage point for taking the picture. So my wife and I carefully locked the doors of our car and started to walk away, carrying our camera equipment, when there came the sudden realization that we had left the car keys in the ignition switch of the car. Obviously with the car securely locked there was no way we could get the keys out of the car.

We always carry a second set of keys; however, these were in a bag at the lodge more than two miles away! There seemed to be nothing to do in our embarrassing situation but to walk back to the lodge for our other set of keys. Very shortly, however, we met two men, employed by the government, who were performing maintenance

work in the National Park. We told them of our predicament. Immediately one of the men said that he would take me back to the lodge in the government truck, to get the keys, and then bring me back to the car. This he did.

We tried to express our deep gratefulness to the man by offering him a gratuity of money, but he would accept only our heartfelt thanks, and surprised us with a bit of philosophy, such as is the theme of this article. This good man said, "I am only glad that I was nearby where I could do this for you. Perhaps some time, some place, there will be another emergency where you can do something for someone else." You can imagine how impressed we were; and, of course, from our experience we learned two valuable lessons—not to lock the automobile keys in the car, and not to leave the second set of keys in a bag more than two miles away!

While we hope that the man who performed this service for us will read this article and know of our public acknowledgment of his kindness, which we so much appreciate, we will not mention the name of the renowned National Park, for any identification in this regard might jeopardize the man's job inasmuch as what he did was far beyond the usual courtesies expected of Park attendants.

It seems that the do-unto-others concept is practiced much more freely and generally in rural and lonely places than it is in our metropolitan cities. Can it be that our country people have more time to be ready and willing to give in order that they may receive? It should not be so. We who live in cities can create the time and opportunity to advance this philosophy. We can practice it among our neighbors, in the office where we work, and when shopping, and parking or driving our car in the city traffic.

To say that the practice of the do-unto-others concept has a redeeming virtue is not being trite. It does indeed have a redeeming virtue which makes you a better man or woman. However, do not do for others what they easily can do for themselves. Perform your service when there is a need for it and where it will be appreciated. In doing so, do not be patronizing or servile.

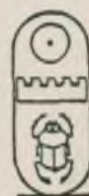
Do not, as a consequence, assume or take for granted that you are to be immediately endowed with many wonderful blessings. Do not expect them to come to you, but be appreciative when they do.

The admonishment do-unto-others, and the exhortation we-must-be-ready-and-willing-to-give, may rightly be looked upon as a means of service which you render. Your intent and purpose must be honorable. Through action or suggestion, as the result of your knowledge and experience, you can perform your service. Do not, however, go out and find a job for the man who is unemployed and who stays at home and refuses to look for work. We know of a man who feels that because there must be many businesses and potential employers who know about him and his unemployment that they will seek him out. This is not likely to happen. The man must look for employment on his own initiative.

In performing your service and being ready and willing to give, do not look, as a consequence, for the acquisition of a large quantity of worldly goods. To reiterate what we said earlier, you should not look for remuneration of any kind as the result of what you may do for someone else. Always, however, do the best that you can with what you have. On the other hand, in following this philosophy and performing your service for others from time to time, more often than not it is the service that you perform or the words that you say which are of importance to your friend rather than the material goods which you may possibly be able to offer him. To be thoughtful and considerate is to render a real service; it is being ready and willing to give, and it is doing unto others as you would have them do unto you. This is being productive and it is sharing.

Unusual Human Consideration

Probably all of us, in line with our theme, will be impressed with a practice of at least one tribe of American Indians. In our motoring travels, from which we have just returned, and of which we made mention a moment ago, we visited several American Indian Reservations. We were particularly impressed with the Navajo Indians who



are pastoral people, for the most part. They raise sheep, and the wool that is gathered is woven into the colorful Navajo rugs. A Navajo family generally has two hogans or homes—one for winter and one for summer. In the more or less desolate country in which they reside in Northern Arizona and Southern Utah, there are few water holes, either for human needs or for the sheep which they raise as a part of their economy.

The point which we wish to make in this little account is that the Navajo Indians never build their hogans beside a water hole. They usually build their homes about a mile from the nearest source of water. They feel that no one has a personal or ownership right to the water. They intentionally reside away from the water and walk to the water hole and carry the water back to their hogans for their needs in order that the water may be shared by other Indian families and their flocks of sheep. Not only this, but they also feel that the wild life of the region would not have free access to the water if a family of Indians were living beside the water hole.

The Redeeming Virtue

As our world becomes smaller, or at least more densely populated, it behooves everyone to become conscious of and give thought to his neighbor, his needs, and the do-unto-others relationship. Unlike the popular carelessly used phrase, *man is not an island in a sea of humanity*, and he is not alone in a world of people. He is an integral part of the community. Some are more fortunate than others; and some have more knowledge and experience. These may be shared as a kind of service in the practice of this philosophy, as is the sincere practice of the Rosicrucian in desiring to receive only that he may be ready and willing to give.

The understanding of another's needs, his joys and sorrows, is something, however, which can be manifested by each and everyone. Like our country people, like our American Indians, we can be less self-concerned, and create the time and opportunity to be not only thoughtful and considerate but, primarily, what is perhaps more important, to be helpful. We will thus come to inherit the redeeming virtue of the philosophy of "do unto others as you would have them do unto you."



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August
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BUDDHIST DIGNITARY

The Venerable Narada Maha Thera, chief incumbent of the Amarapura Sect of Buddhism from Ceylon, was a recent visitor at Rosicrucian Park. Wearing his orange robe and ritualistic regalia, he was a striking figure and impressive personality. He is here shown with James C. French, Curator of the Rosicrucian Museum, examining a Siamese statue of Buddha. The Venerable Thera addressed the Rosicrucian Chapter in Sydney, Australia, and the Pronaos in Honolulu enroute to America.

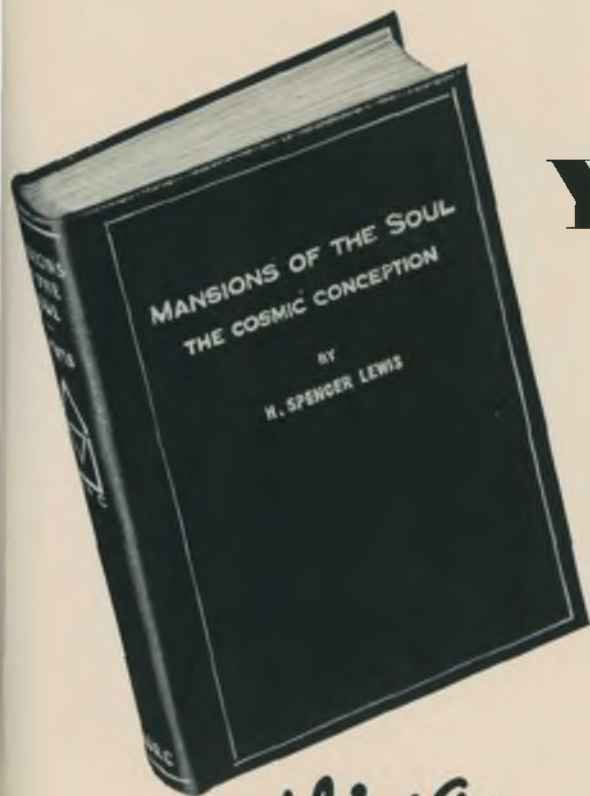
(Photo by AMORC)



SCIENCE FUN CLUB

During the early spring months AMORC organized a Science Fun Club for boys between the ages of eight and fifteen. Over one hundred boys attended the weekly laboratory and instruction classes held in the Rose-Croix Science building in Rosicrucian Park. Science professors and teachers who were likewise Rosicrucians had the boys enter into a program of making numerous things, as small electrical motors, telescopes, and the grinding of lenses. All instruction and parts were without charge, contributed as part of the cultural activities of the Rosicrucian Order. With the boys are shown above, from left to right: Director, Professor Jack Hubbard; and instructor, Donald Dalberg.

(Photo by AMORC)



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ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

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